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mary, the principal emphasis was placed upon administrative considerations, and this volume, therefore, like the preceding numbers of *State and Local Taxation*, contains much valuable material that is complementary to the formal treatises on taxation.

F. B. GARVER

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Socialism and the Ethics of Jesus. By HENRY C. VEDDER.

New York: Macmillan, 1912. 8vo, pp. xv+527. \$1.50.

The name of Jesus has been one to conjure with in socialistic propaganda. Not infrequently have Christian ethics been invoked in support of the socialist philosophy. Judging from the present volume, however, the pendulum seems to be swinging in the opposite direction.

The major part of Professor Vedder's book is taken up by a sketchy review of the history of socialism, together with an exposition and criticism of socialistic ideals and principles. Although these aspects of socialism have received fuller and abler treatment at the hands of numerous other writers, the attention given them in the book seems to be adequate for the general purposes of the author; for the point of chief interest is to be found in Professor Vedder's analysis of the Christian ethics and their application to the actual life of society. According to his interpretation, the teachings of Jesus have to do with the reform of the inner man, the salvation of the individual soul (p. 379). To improve social conditions, therefore, the stress must be laid not so much upon institutional changes in society as upon the spiritual regeneration of the individuals composing society (p. 382). Jesus sought to remedy the ills of life by working a change of heart—not a change of institutions, which is the means suggested by socialism. The blame for the social wrongs thus falls upon the sinfulness of human nature. "The fault is not in our stars . . . but in ourselves that we are underlings." This idea is put to good account by the author in his criticism of Marx's value theory (p. 130).

In the application of Christian ethics to society, the notion of spiritual re-birth plays a less important part with the author. The point of view here assumed by him is pragmatic. The appeal to Christian precepts is made chiefly for the purpose of vindicating or justifying existing institutions. Although Jesus himself led a celibate life and declared the mutual love of a man and a woman to be the only bond of marriage, yet this is construed to be a declaration in favor of monogamy (p. 395). The exhortation of the Savior to renounce riches and

property does not mean actual renunciation but merely a willingness and readiness to make the sacrifice (p. 420). Even the cardinal precept of *non-resistance* is interpreted as justifying war and violence when the preservation of the life of a nation or an individual is involved (p. 429).

The author has indicated a few minor points of agreement between socialism and Christian ethics but, on the whole, the reader is forced to the conclusion that the two philosophies are incompatible. This point of view is not the commonly accepted one. The argument, however, on which it is based—the depravity of human nature—carries little conviction. Brotherly love and non-resistance are the two cardinal principles in Christian ethics. The discrepancy between such a code of morals and a social philosophy based on class struggle cannot be adequately explained by a mere reference to natural human wickedness. The explanation is too simple to be above suspicion. Christian morality began its development in communities of lowly life and subject peoples. It is an individualistic philosophy. The soil best fitted for its growth is economic individualism which is the chief characteristic of the capitalistic form of industry. Under a different economic order, where equality is to prevail among the members of society, the virtues of mutual succor and non-resistance are of little value.

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Applied Socialism. By JOHN SPARGO. New York: B. W. Huebsch, 1912. 8vo, pp. xxviii+333. \$1.50 net.

Mr. Spargo has in this book depicted for us what he conceives to be the probable political, social, and economic conditions under a socialistic régime. It is avowedly not a utopian attempt "to write the kitchen recipes for the future." Only the broadest outlines are ventured. And such forecasts, according to the author, "must be logical deductions from the fact of economic, and social conditions and tendencies historically considered and evaluated" (p. 24). Of the different theories of the origin of the state, which Mr. Spargo here passes in review, the force theory is pointed out as being the one most generally accepted. The state is today and has always been a "class instrument," its chief function being to protect capitalistic property. But it has at all times performed some non-repressive functions and these latter are constantly expanding. It is constantly becoming more social in its nature and is assuming increasing control over economic forces. The present state will not disappear but will be gradually transformed, until eventually the "Social